

The Christian Community

A JOURNAL OF COMMUNITY RELIGION

JUNE 21, 1934



HALL OF RELIGION
CENTURY OF PROGRESS
CHICAGO



Library,
Butler University,
Indianapolis, Ind.

IN THE NEXT ISSUE:—YOUTH NUMBER. Youth and Life — Percy R. Hayward. Have Faith in Youth — A. Ritchie Low. Pure Religion — Sherwood Eddy. Blue-Prints of a Better Church — Albert W. Palmer. Freedom and Union in Vermont — Charles H. Pennoyer. Leaf from a Minister's Diary — John Clarence Petrie. Community Church Workers. Drift of the Day. Editorials. Religious Digest. News. Books. Poetry.

The Community Church Workers of the United States of America, (Inc.)

1302 Chicago Temple, 77 West Washington Street,
CHICAGO, ILLINOIS

President

Rev. R. Carl Stoll,
Snyder, New York

Executive Secretary

Rev. Richard E. Shields,
Chicago, Illinois

Vice-President

Rev. Carl S. Weist,
Mount Vernon, N. Y.

Treasurer

Samuel R. Guard,
Spencer, Indiana

BOARD OF DIRECTORS

Rev. Barclay Acheson,
New York, N. Y.

Rev. Gilbert Counts,
Lakewood, Ohio

Rev. John Codd,
Mattoon, Illinois

Rev. E. H. Gebert,
Longview, Wash.

Rev. W. E. Grove,
Tipton, Mich.

Mrs. Burris A. Jenkins,
Kansas City, Missouri

Rev. Orvis F. Jordan,
Park Ridge, Ill.

Rev. H. L. MacKenzie,
Great Neck, L. I., N. Y.

Rev. N. A. McCune,
East Lansing, Mich.

Rev. Clyde McGee,
Chicago, Ill.

Rev. Joseph Myers,
Kansas City, Mo.

Rev. Roy J. Schramm,
Hartford, Conn.

Professor Alva W. Taylor,
Nashville, Tenn.

Rev. Cliff Titus,
Joplin, Mo.

Rev. M. W. Van Tassell,
Buffalo, N. Y.

ADMINISTRATIVE COMMITTEE

John Codd
Orvis F. Jordan

M. W. Van Tassell
R. Carl Stoll, ex officio
Samuel R. Guard, ex officio
Richard E. Shields, ex officio

Clyde McGee
Joseph Myers

OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

Appreciation

"The Community Church Workers herewith desires to record its deep and lasting appreciation to Doctors Jenkins, Myers and Jordan for their generous and brotherly act in placing these influential journals in the hands of the Community Church Workers organization and for their expressed willingness to contribute to the periodical in its new form. With the backing of such able and loyal friends this new journalistic enterprise cannot fail. We look forward to a new chapter in the community church movement wrought by the widening influence of this new church periodical."

THE COMMITTEE

A Rich and Varied Life

Experiences and Impressions: The Autobiography of Colonel A. A. Anderson. Macmillan.

A SPORTSMAN and an artist, gallant, dashing, sentimental, with narrowed eyes, curled mustache, and hat elegantly tilted, the frontispiece portrait of Colonel Anderson prepares you for his pages. He begins with ranching experiences in Wyoming, since, he says, "I am writing this book at my ranch, and I thought perhaps it would be well to welcome my reader here. I may not follow the traditional ideas of a biography, as it seems to me what a man thinks, feels and knows is as much a part of his biography as his acts."

So he rambles along with the story of his life, plentifully sprinkled with touching or amusing anecdotes;

his childhood, his youthful days as a painter in Paris, his success with such pictures as "The Morning After the Ball," and "From Riches to Poverty," his founding and presidency of the American Art Association in Paris, trips across the Atlantic (a storm that lasted twenty-four days!), travels in Europe, and—back in his own country once more—incidents of his superintendency of the Yellowstone Forest Reserve.

THEN he swings from the west to New York, with descriptions of his "bizarre sanctum," the studio in Fortieth Street, just off Sixth Avenue—surely a most astonishing place. There is more talk of art and exhibitions and painters, more tales of childhood, of camping and bear-hunting and adventures in the air. He introduces us to his wife, "A noble woman whose entire life was devoted to helping others, and to works of public philanthropy," and to his daughter, Dr. Eleanor Anderson Campbell, the founder of the Judson Health Center in New York City. Dr. Campbell had one daughter, who married early and died in her young motherhood, leaving two children.

The book is profusely illustrated, mostly with reproductions of the author's paintings, several in color.

This is the record of a rich life, set down with a simplicity and a naivete which makes the reader forgive frequent triteness and sentimentality.

"**L**IFE and death are great mysteries," says Colonel Anderson. "We do not know where we come from and we do not know where we are going. But my creed is a very simple one. There is nothing I am more conscious of than my present existence. I do not know where I came from, and I do not know where I am going, but I do know that the Supreme Power that created me and put me here has power to re-create me, and re-endow me with memory if he sees fit. Whatever is, is for the best. It behooves us to lead a clean, straightforward life, endeavoring to make those about us happy."

I should say that Colonel Anderson has lived up to his creed, and we part from him with a very friendly liking.—Nora B. Cunningham.

Impotency

Each day, unchallenged, man may rise

To view himself in god-like guise;

Drink from the earth and air his fill;

Bend lesser creatures to his will;

Bandy light words—play, dance and laugh,

Or worship Mammon's golden calf;

Or he may cut and build and hew,

Till, Babel-like against the blue,

White towers rise—on work undone,

Hang like a spider in the sun,

And on some scheme that ends in naught,

Spin shining silver webs of thought;

All these things do, yet, helpless, see

Life's pattern changing constantly,

Nor add to portion held in store

As his desert—one slim hour more

To stay the swift approaching end—

Then why this hurry and commotion, Friend?

CLARE MACDERMOTT

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

The Christian Community. A Journal of Community Religion published by The Community Church Workers of the U. S. A., Inc. Issued twice a month except during the summer. Publication dates—7th and 21st. Publication office—Spencer, Indiana. Editorial and Business office, 1302 Chicago Temple, 77 West Washington Street, Chicago, Illinois. Entered at the Post Office at Spencer, Indiana, as second class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized May 18, 1923. Richard E. Shields, Editor. Contributing Editors: Burris Jenkins; Joseph Myers; Orvis F. Jordan; R. Carl Stoll; Carl S. Weist; W. J. Lhamon; Alva W. Taylor; N. A. McCune; E. Tallmadge Root; John R. Scotford. Subscription price, \$1.00 per year. Single copy, 10 cents. Send all checks to The Community Church Workers of the U. S. A., 1302 Chicago Temple, Chicago.

Vol. I.

June 21, 1934

Number 2

Church and Welfare Recovery

The decline in giving for the support of church and welfare agencies is too patent to need repeating. In order to compel attention to the needs of continued support for all these character-building agencies of our common life a national committee has been formed. Headed by Bishop Francis J. McConnell of New York City, the committee met in Washington, D. C., June 14, to face the facts of the situation. Plans are laid to emphasize through the press, radio and general media of publicity the extreme value at this time of starting a return of pendulum from retreat to advance in the matter of wise giving for religious and moral welfare. Entered into by Jewish, Protestant and Catholic representatives this plan calls for "a cooperative organization for promotion" but "all collecting agencies will remain under the control of church and welfare organizations."

The call is made for sacrificial giving. Gifts ranging from small contributions to the making of wills and legacies are suggested.

"More important, however, than a prospective financial response is the deepening of spiritual life and strengthening of moral purpose upon which any enduring civilization must be founded."

All churches and welfare agencies will share in such a forward-moving call. It is time to turn the tide. A long list of striking names is attached to the sponsoring of this move. It should enlist the whole-hearted support of everyone who believes in the moral integrity of our nation.

Religion Escapes the Walls

The Century of Progress again holds the major interest in Chicago and the country this summer. Those who saw the Hall of Religion last year will want to see it in a changed form this year.

We are in agreement with much of the criticism of the last year program so arranged as to be chiefly a display of our variant kinds of religious organizations. In fact it was commercial in many ways.

The wonder is it was held at all. For religion has escaped the walls and spread all over the exhibits and the Fair. It is found in the advances of science. It stares at you in reports of social work. It lulls you to rest in the beautiful melodies and symphonic poems of the Chicago Symphony and the Detroit Symphony orchestras. Religion and its heartfulness are shown in glory in the Art Institute where a wonderful exhibit awaits America.

Religion has escaped into the fellowship of the crowds. It brings you to the miracle of the heavens as seen in the Adler Planetarium. Religion is shown in the progressive exhibits in the Field Museum, man

emerging from the lower to higher stages of life and ideals. Religion has been found in the new homes for families of the future. It grieves for a place in the social economy of the future. Whole states' exhibits, beauty of horticulture and the color motif of the very Fair itself say to you "Stand up. Be a man. Gird up your loins. Harness the steam. Build the plow. Plant your seeds. Grow your crops. Have faith in God. Today is hard. Tomorrow comes the better. Build America. Let every man, woman and child, earn, learn and live."

Religion has escaped from the walls. She has become a part of life.

Judas Iscariot

The Goodman Theatre in Chicago was the scene of the presentation of "Judas Iscariot," Ernest Temple Thurston's great dramatic spectacle, June 4 to 9. The Chicago Church Federation sponsored the production and except for attendance, it was pronounced a success. The play was directed by Ben Guy Williams who staged it in London, where it held the boards for an eight week run. It is a production filled with human conflict and abounding in tragedy. The cast was adequate and it proved to be a fine religious part of "A Century of Progress." On a less pretentious scale than "The Romance of a People" it was equally dramatic.

High Cost of Sickness

The Committee on Medical Care made extensive surveys for the government covering the costs of medical care. A storm of protest has come from the medical fraternity. Health insurance, one of the most vital parts of these reports, is on every tongue today. One doctor is reported to have said: "It is never possible for the average family to foresee and provide for exceptional sickness out of income."

Small prepayments designed to insure proper hospitalization and medical care to persons of moderate means is the answer. At the American College of Surgeons in Chicago the Board of Regents has approved a set of principles to further this end. "All such experiments," the report says, "must be conducted strictly in accordance with the accepted code of ethics of the medical profession in order that the interests of the patient and of the community may be protected."

The whole community is vitally involved in the matter of costs of sickness. To insure against the emergency seems the one best way for the future of the high cost of such illness. Social workers and ministers who see so much of this extreme need should support measures to remedy the burden just emerging from this cause.

Will the Presbyterians Unite?

Not for a few months or years if the truth is told. The General Assembly of the Presbyterian Church of the U. S. A. at Cleveland voted to unite with the United Presbyterian Church. That is, it passed down to Presbyteries to vote upon it. It is necessary for the United Presbyterians to do the same thing. This looks like telling two children of the same family they ought to love one another. Why couldn't a thousand churches in direct competition unite locally tomorrow including these and any others? Why wait on the "judicatories" while religion declines? Presbyterians ought to unite. So should Methodists, Baptists, Disciples and a thousand and one others!

Facts Versus Surveys

A survey is made to get at facts. But facts have a way of staying out of surveys. The Institute of Social and Religious Research closes its work July 1. What a pity!

Here was a real field for more progress in religion and social effort. But the facts remain.

Theological seminaries were studied and found wanting. What are the facts? Missions have been surveyed and found hopelessly divided. Let's have the facts. Negro churches were studied and the story is a sad one. Protestant comity was studied and yet few changes have been made in the uniting of local churches in great cities or the combined planting of new ones.

It is not enough to know your surveys. You must act on the facts. We have enough surveys now to change the whole picture of Protestant church effort. Why doesn't someone tell the facts?

Chapel

Frescoed in the cornice is Mary
And the twelve disciples.
Angels with deep folded gowns
Stand on tall pillars,
Flaunting their purples and reds
To the dust-flecking light.

Vaulted roofs in golds and browns
With intricate carvings
And plaster paris veneers
Of cherubims
Brood over.

Walls of gray limestone,
Cut in with thin windows,
Are Gothic remembrances
That emasculate daylight.

Here is an introspective mood
Held down,
Men find their gods
In walls they build to shut gods out.

RAYMOND KRESENSKY.

A Yes Institution?

Is the church to be a rubber stamp on all social conditions? This question is arousing much discussion in every nation today. German conditions under the Nazi regime have focused our attention to the relationship of the church and state.

We are entering a new phase of the place of legitimate evaluation of social conditions. The new deal will bring into sharp contrast what is real and what is ideal. The church must not simply add a voice of approval in the "yes" manner to everything a government does any more than it should hold entirely aloof from all such questions.

Ministers of today as well as lay people are both citizens and members of religious organizations. The churches will be forced to criticize much in the social order.

The tendency to be a "yes" institution is always with us. The churches will be respected insofar as they hold up the ideal without taking merely the part of commitment to any single social experiment however valuable it may at first appear. The community may often find the church a drag on social progress if it errs on the one hand in holding with the *status quo* or leans to the other hand of finding nothing to approve. Keen analysis will be called forth from leaders of church life who see the need for change but who do not commit themselves merely to specious forms of getting "the vote." The church followed the mob into the war. It may find itself following the crowd into an economic blind alley.

The Movies Are Scared

Talking pictures produced in Hollywood are being talked back to by the forces of decency. The "movies" have been on a wild ride of indecency, both in form, content and advertising. Now comes "The Legion of Decency" of the Roman Catholic Church and says: "Clean up or we will boycott your shows." Each one who joins signs a pledge to stay away from all shows.

The way of coercion for Catholics is perhaps right and proper. The way of persuasion for others will seem more fair.

We have visited good pictures recently. The list is a clean and satisfactory one. We may choose rather than boycott.

"Little Women" is a fine picture. So is "Wild Cargo," Frank Buck's amazing adventures in the Malay peninsula. "Stand up and Cheer" is relieving. "David Harum" while in the grand manner is Will Rogers at his best. "Itchy Scratchy" is an animal picture, vivid and entertaining. "You're Telling Me" is good comedy. "Carolina" is at least innocuous. And so the list grows.

We deplore indecency as do all good lovers of "the greatest educational force in American life" as someone calls the cinema. Let people of the churches use and choose the better pictures, boycotting only the bad and they will clean up.

Communities need to be more vigilant about their own shows, whether pictures or legitimate stage. The right choice is still with the individuals. So let the producers beware. America has passed from sophistication to discrimination.

Christians Awake

S. Parkes Cadman

The attack on the Jews of Germany, which has resulted in the impoverishment of nearly half of the 500,000 Jews still within the land, and which, with its renewed intensity threatens to destroy the economic status of the rest, is not merely an attack upon the Jews alone, but on democracy and liberalism, on the free worship of God according to the dictates of conscience. It imperils all of us who believe in a Supreme Ruler over the universe.

Nazism has thrown into concentration camps, or forced into exile, Christians as well as Jews whose achievements would do honor to any country in the world. By their acts, the Nazis have set Christianity at naught and are seeking to subject the church to a noxious doctrine of neo-paganism, based on old idolatries.

In addition to the half-million Jews enslaved in Germany, 60,000 are virtual wanderers on the face of the earth, bitterly struggling to readjust themselves in strange lands such as France, Belgium, Holland, Czechoslovakia. What will become of them, unless the world comes to their assistance, no one knows, save only to say that unless the world comes to their aid, the consequences to all of them, Christians as well as Jews, will be dire. A fair number of the refugees are Christians. Thus far, the only aid that has come to them, has been given by Jews and Jewish organizations. This has been stated over and over again by Refugee High Commissioner, James G. McDonald, that fine American humanitarian, who was appointed to grapple with this phase of the problem by the League of Nations which laid it on his doorstep, so to speak, and provided no funds for his work.

The sum asked by the United Jewish Appeal is \$3,000,000. I should be ashamed of my fellow-Christians, if the Christians of America should not insist on being privileged to supply a very substantial part of this money.

As an officer of the American Christian Committee for German Refugees, I should be most happy if my Christian, as well as Jewish friends, would send their contributions to the United Jewish Appeal, the address of which is the Hotel Commodore, New York.

Summer Radio

Sunday Speakers

WEAF and the Red Network

Dr. Charles L. Goodell—10:00-10:30 a. m.

WJZ and the Blue Network

Dr. Ralph W. Sockman—1:30-2:00 p. m.

Dr. Frederick K. Stamm

Dr. F. H. Knubel—5:00-5:30 p. m.

Dr. Paul E. Scherer

Saturdays, WEAF and the Red Network, 7:15-7:30 p. m., Dr. William H. Foulkes will conduct "Homespun."

The Radio devotions continue at 8:00 o'clock every weekday morning over WJZ and the Blue Network, and the Midweek Hymn Sing each Tuesday at 6:30 p. m., over WEAF and the Red Network. East. Daylight Time.

Religious Art

THE language of great painting is universal. Music, art and religion speak the same universal language.

The Art Institute of Chicago has an exhibit of famous art for the Century of Progress. Contemporary American art fills several galleries. Much of this is excellent. Many may prefer the modern.

The religious art shown stands out, particularly that from the period of the Italian Renaissance. We print in *THE CHRISTIAN COMMUNITY* three examples loaned for this magazine. "Madonna and Child with St. John and an Angel" is by that superb artist, Sandro Botticelli. He was a favorite art protegee of the Medici. The subject for this "Madonna" was Simonetta. This was painted about 1450.

THE second, "Madonna with Adoring Angels," was painted by Pietro Perugino at the same period. The artist was rated an atheist but is now acclaimed as one of the great religious painters of all time. He acquired great wealth, and churches and monasteries vied for his services. Michelangelo called Perugino a "blockhead in art." This was because he had criticized Michelangelo's work. Pietro climbed from wretched poverty to a high place in Italian art.

The picture "Adoration of the Magi" painted by Jacopo da Ponte Bassano hangs in the Fogg Art Museum, Harvard. Bassano insisted on the lowly origin of Christianity hence the realistic painting here shown (Page 17). He painted animals for themselves as well as for "atmosphere" in his religious pictures. The "Adoration" is crowded with beasts. The poets Tasso and Ariosto were friends of Jacopo and he painted portraits of both.

ATHOUSAND new paintings are hung in the air-conditioned galleries. Illustrated lectures by Dudley Crafts Watson and George Buehr are given daily on art appreciation. Conducted tours through the galleries with lectures are given by Helen Parker and Helen Barsaloux.

Americans are more interested in art today than ever. Churches and ministers should introduce their people to this wonderful feast of great religious art.—R. E. S.

Who's Who

Burris Jenkins, well-known minister of Kansas City, at present en route to Europe.

Carl S. Weist, minister, the Community Church at the Circle, Mount Vernon, New York.

Fred William Wiegmann, Mays Lick, Ky. Received his B. D. degree from the College of the Bible, Lexington, Kentucky, in 1933. In the second year of his ministry.

S. Parkes Cadman, radio preacher; minister of Central Congregational Church, Brooklyn, New York.

H. Lincoln MacKenzie, minister, the Community Church, Great Neck, Long Island, N. Y.

Paul T. Sanders, directing minister, Chicago Southwest Community Center Foundation, Orland Park, Illinois.

E. H. Gebert, minister, the Community Church, Longview, Washington.

Eloessa S. Shields, Winnetka, Illinois. Speaker at Mother and Daughter Banquet, New Trier High School.

William L. Stidger, minister, Church of All Nations, Boston, Massachusetts. Poet and writer.

Raymond Kresensky, Algona, Iowa. Writer of poetry.

Nora B. Cunningham, Chanute, Kansas.

Clare MacDermott, Dallas, Texas.

Sara Spencer Roe, Sudlersville, Maryland.

Reconstructing the Church

by BURRIS JENKINS

"THEN rose up Zerubbabel and Jeshua and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them." *Ezra 5:2.*

The Jews had been exiled from Babylon for many years when a generous king of Persia gave them leave to return and rebuild the walls of Jerusalem and of the temple. Then the leave was revoked, because other nations all round raised a great protest and put obstacles in the way. These two heroic men, however, Zerubbabel and Jeshua, went ahead despite hostilities, to rebuild. History repeats itself; and after every great war, defeat, enslavement, nations find it necessary to reconstruct. Indeed the word reconstruction has come to apply to the patching up of war-ridden countries and civilizations.

Church Warfare

The church has been through a long period of wars, dispersions, divisions and enslavement. The time would seem to be ripe for reconstruction. Objectors will still object; Samaritans will still set up rival sanctuaries; but patiently and bravely the task must be taken up and carried on. So great has been the devastation that many intellectuals declare that the church has been totally destroyed, that its day is done, that there is no hope of rebuilding; and it is not enough to say that that same cry has been raised periodically for two thousand years; it is essential to show that the church is not dead by its impress upon the community, the nation, the world. It appears to many of us that the community church movement represents Zerubbabel and Jeshua, together with those prophets who helped them. If Bernard Shaw was right when during the world war the cry was raised that Christianity had failed and he made the reply, "Christianity has not failed. It never has been tried," then today it would seem that the best answer to those who are singing the dirge of the church is to try Christianity once.

Humanize

The very first step in reconstruction would seem to be to humanize the church, both in its worship and in its attitudes. There is a phrase in newspaper language, "human interest," which all of us have come to understand. It means that that news is best which can be mingled with some appeal to human emotion, a smile, a tear, a quickened heartbeat. The same phrase should have its place in religious parlance. Into the order of worship then should be brought all those things which reach the chords of the human heart. Its service, musical, devotional, and instructional must be designed to excite human attention, interest, and response. Dr. Fosdick is entirely correct when he declares that the great failure in church services lies in their deadly dull-

ness. The same sad old song, sung in the same sad old manner; the same pomposity; the same insistence upon outworn and outgrown dogma; and the same platitudinous preaching has gone on in these churches for so many years that it is no wonder people go to sleep; it is a wonder that they are not all overcome with somnolence.

MOST persons still regard it as a breach of decorum in a church for people to laugh out loud, or even smile, much less to break out into applause. They think it a sin for a church service to be interesting. Most persons regard a church service in the same way they do a funeral service, where manifestly a smile, laughter, or applause would be highly inappropriate. But is the church service a funeral service? If it continues as a funeral service the words of the intellectuals will be justified and the church will be dead and buried. The theological seminaries, during my experience of them a good many years ago, all of them impressed upon future prophets these ideas of a deadly decorum which few of them were able to shake off in their maturer years.

Easy To Join

A more human attitude on the question of entrance to the church must also mark this period of reconstruction if it is to succeed. The old catechisms which must be learned by rote, the old creedal statements, the old confessions of faith, couched in the ecclesiastical language of the middle ages or of twenty-five hundred years ago must give way to the human language of the present day. The formalities of entrance to the modern church must be reduced to their lowest terms. The church must be easy to get into. A very much larger percentage of the population of America is already Christian than would appear by church rolls.

To the objection that church members will not take themselves seriously if they are allowed to enter so easily, I would make reply that most of them take themselves too seriously anyhow. Joseph Parker in London wouldn't have any members in his big city temple. That word "member" excites enough personal pride as it is and everybody wants it mentioned at his funeral. So I say, easy to get in, easy to get out, easy to transfer from one church to another, easy and human all the way.

ONCE more the reconstructed church needs a larger mixture of humanity in its dealing with the conduct of the people. It needs larger and saner views of what is important and unimportant in human behavior. It has spent so large a portion of its time in the last few centuries prescribing the ways and manners of its people, with emphasis upon such nonessentials as dancing, card playing, theater going, Sabbath observance, as to

neglect the weightier matters of the law such as greed, sharp practice in business, the worship of money, corruption in politics.

The church of the future must set the seal of its approval upon all harmless and even cultural amusement and relaxation and must come down heavily upon injustice, exploitation, self aggrandizement of every kind. Old-fashioned puritanism must give way to modern humanitarianism. Instead of so much insistence upon soul saving, it must direct attention to life saving. The individualism that sought to drag people into heaven by the back hair must yield to the attempt to attract people into the kingdom of heaven here and now by the sweetness and light, the liberty and rightness of individual human life. The church then must become a club house, a community house, a place of refuge for all lonely and perplexed, instead of a guard house and a place of penitence and tears. Instead of disciplining members, the modern minister gives his thought to advising all who come to him on the problems of their lives.

A Dynamic

It follows then that the attitude of the church toward society at large must in the reconstruction period become more scientific, more insistent, more dynamic. Too much is the church conformed to this world, to its social order, to its abuses of class over class, of entrenched capitalism over exploited workers. A greater fearlessness on the part of ministers and church leaders in setting themselves unalterably against all forms of exploitation, so evident and even blatant in our civilization, must characterize a united and popular and dominant church. The church is too complacent toward reigning powers. A state of tension and hostility toward moneychangers in the temple, toward hierarchies of public control, must enter into the church if its walls are to be rebuilt and if its dome is to be lifted high.

Therefore closer attention to the literal words of Jesus the founder of Christianity, must supplant the beating of the devil round the bush which has characterized our interpretations up to now. We cannot read the words of Jesus with mental reservations. Only slowly have we come to see that this young Jew, untutored so far as we can see, and untraveled except in that little strip of territory, a hundred and twenty or thirty miles long, had the genius somehow to pierce to the heart of the most intricate and difficult sciences of this modern time. He shows himself a psychologist, a sociologist, an economist of rare insight when he gives us the formulas by which to build our social and governmental system.



MADONNA AND CHILD, WITH TWO ANGELS—PERUGINO

WHEN he says forgive us our debts as we forgive our debtors he declares an economic principle which we are only gradually coming to understand—since 1920 to be specific. When he declared that in all business and social relationships we must do to others as we would that others should do to us, we are just now beginning to see that he gave us a foundation principle of business and economics. When he said that whosoever would be chiefest among us should become a servant, he turned upside-down the whole structure of our profit-making commerce and industry and civilization. No more revolu-

tionary utterance ever fell from the lips of man; and the church of the future must use that dynamite for all it is worth in its blasting away of old rubbish to give place to new and rebuilt walls.

Mystery Enough

In fact the whole attitude toward Jesus must undergo a change. The emphasis we have hitherto given to his theological character, to his birth, the resurrection of his body, to his sacrificial and mysterious atonement, to his membership in the trinity, the mistiness and the fogginess of the whole Godhead dogma must give way to a calm and appreciative consideration of him as a statesman, a world builder, a scientific genius who in his spirit is quite in harmony with the most up-to-date science of our time. He is mysterious enough, inexplicable on any basis of our wisdom and philosophy; so while trying to understand him as best we can, each to his own mind, it is ours to try still more to follow him, to put into practice his principles, and to build a new social order on the scientific basis of his teaching.

LOOKING over the religious field, it seems to me that the churches which give most promise in this period of reconstruction are the community churches. They are liberal without becoming icy; they are independent without deserting Christianity; they are socially minded without becoming faddist; they are inclusive of all sorts and conditions of men without losing their religious character; they are experimental and opportunist, without scattering and fighting the air; they are progressive without becoming latitudinarian.

These attributes, it would seem, must belong to the reconstructed church, the church of the future, the church which is to bring Christ back again to the earth and fulfill his prayer for the coming of the Kingdom of God. Moreover the comprehension and appreciation of the community church idea spreads rapidly across this country at the present time. Wherever the young Master goes, there the people hear of him and come out from their towns and villages to see him and to walk with him.

Is It Progress?

Carl S. Weist

FIRST of all let us raise the question what is progress? Take the showing of agricultural implements at the Century of Progress. The sickle, the scythe, then the cradle, followed by the first crude machine which cut wheat but did not bind it, the binder, then the combination, binder-reaper-thresher. Is this progress? Certainly, progress of a kind; a movement forward in machinery development, labor-saving, mass-production. It forced men away from the farm and threw them out of work and raised so much wheat that the farmer can scarcely buy machinery and today is losing his farm through the mortgage route. It is movement, but is it progress?

Millions Jobless

Look at the machine in industry. Year after year more and better machines, until today we do not suffer from lack of clothing and other things; we suffer from too much. Quantities of material made up; millions of men out of work with scanty reserves depleted and no money to buy. I ask whether a process which makes men increasingly unnecessary and which piles up things which men need but cannot buy because they are out of work, displaced by machinery, whether that is progress? And then, too, there is the question of what machinery has done to man's soul and body. Is anything progress which affects adversely the personalities, minds and bodies of men, women, and children?

Study the display of labor-saving devices. On the surface it appears to be a distinct achievement, to widen the range of our satisfactions, to add comfort and convenience to life. It is said that there are three billion slaves in the guise of machinery working for us, thirty servants for every man, woman, and child in the United States. Is our quality of life higher because we have all these slaves or lower?

Do some people have more slaves than they can use while others have none? If the latter, is it progress?

Speed—More Speed

Take the automobile. With what speed we move today as compared with the ox-cart and covered wagon which crawled to the west one hundred years ago. Speed, yes, but what has the car done to our homes, our lives, our religion? These are trenchant questions for us to consider at the end of the so-called century of progress. Douglas Woodruff in writing on "America On Wheels" says, "It will not surprise me much if the private home is abolished in America to give place to the residential car, so that the American soul may find a final happiness, and men may be born in cars and live there, wed there, die in them and be cremated in the engine without ever having to set a foot on the ground. And so will arise a new race to take the place of the centaur of old, or, as the centaurs were half men and half horse, so will these be half men and half motor car." We must reckon not with the fact that the automobile has made our country smaller and our horizons wider but that it is gnawing away at our homes, and at our lives at deepest levels.

AND what about the modern house set over against the log cabin? Just what does this modern house represent which the pioneers did not have? Character, happiness, appreciation of life's finest creativeness? I think not any of these things in contradistinction to the log cabin. You say, "Oh, would you want to live in a log cabin?" "Certainly not, don't be stupid," I answer. The question is, is it progress simply to go from crude equipment to modern comfort-making devices? Is it progress to be pulled down just a little in creativeness

and appreciation of life? I do not say that they have done so; I do not know for certain; but I am sure that unless they bring about conditions in which it is easier for every member of the family to take a useful place in the household, learning the meaning of life, these devices do not necessarily represent progress.

Life's Values

What then is progress? Progress is an increasing understanding of what life is all about and a developing ability to live in a helpful, brotherly fashion in line with our increasing knowledge. That is, a constantly rising conception of life and a living out of our discoveries about life on new and higher planes. Value, you see, is involved in this definition. Life's values do not change, what changes is our understanding and appreciation of them. Have we come into a heightened appreciation of life's truest values?

BUT what is a value? And with this query we push our thought back still further. A value is what one lives for, is it not? If you want to know what you conceive life to be, study this week what you do, feel and think, what you strive for, because what you live for each day is life's greatest value for you. Everyone of us has some interest or ideal, with which we identify ourselves. In this interest we think to find the purpose or meaning of existence. He may live for plunder, racketeering, easy money; he may live for the peace of a happy home; he may strive for profits at any cost, or to share his life with others. Whatever he lives for, that is the meaning of life for him.

A Spiritual Universe

As was suggested a moment ago, the essential values and meanings of life do not change; they are imbedded in the very nature of

things. What may be done is to change our conception of life's values, until it becomes one with the real values of a spiritual universe. How then shall we measure progress? We shall measure it by the progressive adequacy of our goals to bring richness of life to ourselves and to others. Progress is the increasing ability to see what is truly worth living for, the ever-widening recognition of what constitute the real objects of life.

Let us ask ourselves the further question, have we made progress during this century? Have we increased our knowledge of things worth striving for? Have we found the true purpose of existence?

IN THE first years of our country there was dominant the religious note. The Pilgrims came with the Bible under their arms and a prayer on their lips. They did not care for wealth or fame; they came to live out their lives in peace with freedom of conscience, thought and action. Religious schools sprang up; churches were made the center of village and town. Religion was central.

Secularism

Then we moved into this century and a change set in. A wave of secularism crept up and threatened to inundate the religious dominant. The machine came forth and changed industry and business into a new god. With the machine the profit motive emerged and has held the reins for fifty years. Young men began to think of life in terms of money-making and profit snatching. "Go west! young man, go west!" was the slogan, meaning that there were fortunes to be made, land to be exploited, gold to be picked up. Young men went west; new towns boomed; men and women were given work; but the prevailing note was profits for the owners. The century passes on. The machine comes into its own. Millions of men unable to live decently let alone comfortably, displaced by the machine, but not entering into the profits created by the machine which turned them out. On the one hand great fortunes, even after these years of depression, on the other, ugly, ravenous want. Our

century of progress seems to have pushed human values into the background. In his play "Dynamo" Eugene O'Neill's hero worships power and machinery represented by a huge dynamo, but finally in a fit of desperation tragically hurls himself upon it and is destroyed before our eyes.

Worship of Size

It has not destroyed our life, but surely we cannot escape the realization that the machine has profoundly affected it. The machine has helped to produce what have come to be the characteristics of this century: profusion of material things; worship of size and decreasing emphasis upon quality; overpowering profit motive at some cost to human values; growing impersonality of industry. Place these

Love Lives

*Time is itself a restless dream
A swallow's flight across a stream;
Life's dawn and twilight come so soon;*

*The dusk of evening nudges noon;
A flash, a flame, a flickering;
The flutter of a weary wing;
A pitcher broken at the well;
A whispered word, a muffled bell;
But Ah! the gods are good to me:
Love lives through all Eternity!*

WILLIAM L. STIDGER

characteristics over against our definition of progress and we will readily see why we may well hesitate to call this a century which has entered into higher levels of real life.

There are, I know, some upward trends in religion, education, and in social work, which dull the edge of pessimism, but taking it by and large, these characteristics cannot be gainsaid: history will point them out as our dominant passion. For if the machine and externalism have outrun humanity and the inner spirit, where is there progress? If what we have been living for constitutes our chief values, then it may be that after the smoke of struggle has lifted this will be called a century of retrogression.

For have we learned in it the meaning of life? Have we come to trust the forces of gentleness and love which lie at the heart of a spiritual universe? Have we had an enlarging sense of humanity's worth?

Toward Human Values

As we enter the next century, we must have a more thorough-going scrutiny of human values. If the emphasis of this century has been upon material and the machine, the emphasis must be shifted to that which stands highest in the scale of creation—humanity itself. We must learn to use the achievement of this century, the machine, for the spiritual advancement of man. We must realize that every man is a child of God and as such is worthy of our first and clearest thought. The last century, someone has well said, made a civilization out of the wilderness; it is ours to struggle in this century with the forces which threaten to turn our civilization back into a wilderness.

THE last century looked upon the greatest trek in human history when the covered wagon moved to the west, and at Kansas City there is set up the monument of a pioneer facing the west with a cry upon his lips, "Land ahead." Today, facing the frontier of human need right at our doors, the true pioneers of this century will have these words upon their lips, "Humanity ahead."

Children Advance

"The Promotional Ritual is designed to picture, by word and symbol, the progress from grade to grade through eight years of the church school and it implies that there is no graduation from the study and practice of Jesus' Way of the Good Life." This statement is quoted from the June eleventh bulletin of the Winnetka church school. A beautiful promotion service was held for the children of all grades. Forty-nine Bibles were presented. An exhibit demonstrating the purposes and methods of the church school was on exhibit. Dr. Samuel Harkness is minister of this church.

Bible Preaching for Today

By FRED WILLIAM WIEGMANN

THE Reformation and "restoration" movements had their origin in a study of the Bible, and gained momentum and power through Bible preaching. Disciples forsook all authority but the Bible; going to it for both inspiration and information, they found great power for their preaching. Alexander Campbell found in it the plan for the New Testament church, Walter Scott found in it his five-finger plan of salvation, and Barton W. Stone found in it ideals and power for Christian living. It can truly be said of the first and second generation preachers of the Disciples movement that "they went everywhere preaching the word."

This stream of Bible preaching was diverted by the second great conflict between religion and science, and this time in the biological field. To this struggle the preachers of all churches gave their time and energy for more than a generation. While they were so engaged, the historical method of approach to literature was applied to the Bible, and when the preachers returned to Bible preaching this new method confronted them.

Except in a few isolated camps, this struggle is over and we are now in possession of a new tool that has brought us tremendous results and a new insight into the Bible. It has made possible a Bible preaching for today that will help us deal intelligently with the most pressing needs of our own day. To preach the Bible as an end in itself is to kill it. To preach it as a helpful means to Christian living is to be true to the spirit in which it was written. To preach the Bible so that it will reflect the problems and needs of present day men and women in the mirror of historical situations, so that the social impetus which gave it birth will be recreated in our present situation, and so that the men and women

who were its leading spirits will shine forth to inspire us to do for our generation what they did for theirs, is Bible preaching for today.

Historical

Bible preaching for today must be historical. There was a day when a passage of Scripture would be accepted as proof in either doctrinal dispute or as a guide to living merely because it was in the Bible. Today the average man in the pew wants to know what only scholars dared ask a century ago. They insist that the preacher handle aright the word of truth and handle it accurately. To do this the preacher must know when the book was written, by whom, and in what circumstances. A generation ago secular history was taught as a chain of isolated events that were hung on the links of the memory. But now the student under a good history teacher sees life unfold before him as a great ongoing process, the trek of the human family toward a better land. Bible preaching for today must be historical in that sense.

TO understand the message we must know the messenger. For one to come upon such a sentence as that in Romans 1:16 is to discover a priceless gem. But to know that it came from the heart of a man who had struggled all his life for salvation until he had found it in Christ, is to polish that gem to new heights of brilliance. The same literary sensitiveness that will not let us confuse the writings of Shakespeare and Zane Grey, tells us that the same author did not compose the books of Revelation and the Acts of the Apostles. Upon reading them we immediately say that two different men in two different situations wrote them. For it is evident that the Acts was written when the church was prospering and the gospel was spreading over the Roman world with great

success and rapidity. It is likewise evident that Revelation was written by an exile under the stress of an awful persecution when many were tempted to deny the faith to save their lives. Revelation is a book of crisis; Acts is a book of prosperity. To preach from those books and not recognize this difference is to deny the very spirit that giveth life, and to preach the letter that killeth.

Love First

The opening chapter of the Galatian letter has caused sensitive men a world of pain and travail. It is difficult to understand why a man who wrote that immortal Hymn of Love in I Corinthians 13 should pronounce anathemas on the heads of his opponents. No man could be more positive in his indictment of the Judaizers than Paul was in that letter. But to understand the situation that called it forth and the issues at stake is to be at once in sympathy with Paul and in arms against those who would pervert his gospel. For the issue at stake was nothing less than the future of the gospel of Christ. Paul had preached Jesus as the Savior of all men regardless of former status of any kind. Now these men who had followed him into Galatia were insisting that those who had come into the Christian faith directly from heathenism must first become Jews and obey the whole Mosaic law. In effect, they would make Christianity merely a sect of Judaism and bind the Gentiles to a law and a system that had been their own undoing and had killed the spirit once manifested in the prophets. To understand this will help open our eyes to men and movements today that would make of our religion a handmaid of the state as it once was in Russia, or a tool of a class as it has been occasionally on foreign fields.

IT is no wonder that men today are turning to the book of Revelation for comfort and hope when

all hope has been shattered for a better life in this world. But the keynote of that book is not the city with streets of gold and walls of precious stones. It is the challenge of Christians to be faithful to their ideals in the certain conviction that they and their cause will not be defeated, but by the help of God and his Christ the enemy will be overthrown. What more vital message than that could be preached today? It was not a message to quit and let God do the work, but "he that endureth to the end shall receive a crown of life." Here was the faith of Jesus that it would profit a man nothing to gain the whole world and lose his own soul.

Social

Bible preaching for today must be social. The church was not built on the Bible; rather the New Testament is a product of the church in the first one hundred years. It is the result of the movement begun by Jesus and carried on by his disciples. Out of the life and experiences of this group came the New Testament. When the original disciples of Jesus began to diminish, the gospels arose in answer to the need to preserve his life and teachings for the new generation. The letters of Paul were made necessary because there was no guide book for his converts, and he had to meet situations as they arose. The book of Acts was written when this movement was coming into its own and began to feel its own power in the Roman world.

The book of Revelation was the war cry of the valiant to hold the line against any and all foes. The gospel of John was a conscious attempt to interpret the message of Jesus in terms of the Greek-speaking and thinking world. Behind the New Testament lay a Christian society, and behind that a world society, which together were powerful factors in making the New Testament what it became. No one can expect to preach helpful Bible sermons for today who does not understand the social background out of which the various books come.



MADONNA AND CHILD WITH ST. JOHN AND AN ANGEL—BOTTICELLI
Courtesy Art Institute, Chicago

It is quite evident that the Bible in origin was not individual, but social. This is of tremendous importance for us today because the problems which are the most pressing today are social problems. The Puritan-Victorian religion of the last century worked very well in a commercial society that placed a premium on individual initiative, but in a world of industrialism it is failing. Only as Christianity is reinterpreted in the light of its social origins through an historical study of the New Testament will it be effective in making a contribution to our lives today. We may not deem it wise to have all things in common, as did some groups of early Christians, but without that spirit of sharing and interest in others our present civilization will perish. For many of us, the church is a collection of individuals; for the early Christians, out of whose life the New Testament came, it was a living organism. It is no mere figure of speech when Paul calls the Christian brotherhood the body of Christ, for to him it was just that and nothing less.

World Changes

We are told that in a changing world such as we live in today an old religion like Christianity cannot keep up the pace. But we look in vain for any movement that has had its origin in a small despised group and within two generations

has reinterpreted itself in the language and thought of every known culture of the day. And yet that was the accomplishment of Christianity before the close of the first century. What it did once it can do again, and it is the faith of the young ministry of today that the preaching of the Bible which is thoroughly aware of the social background out of which it arose and which it transformed, can again construct a Christian society akin in spirit to that which gave birth to the New Testament.

Bible preaching for today must recover the inner religious experiences of its characters.

Christianity is the religion of a person. It is not the religion of a book, of a creed, of a code of ethics, of a plan of salvation, but of a man who walked with God. Back of every book of the entire Bible breathes the life of one who has sought God, and to some extent found him. Nowhere in all literature, secular or sacred, do we find such material for the study of persons as we do in the Bible. The letters of Paul reveal to us not a system of theology, but the life of a man who suffered the loss of all things that he might attain to that high calling of God in Christ Jesus. Back of all literature is life; back of all Bible preaching must be the desire to reveal that life which leads to life abundant. If you would convert men, tell them what happened to Saul of Tarsus as he journeyed to Damascus. Ferret out of his letters the experiences that came to him in those moments and how it affected and changed his life ever after. It is not enough to say that he believed on Jesus and was baptized. Men want to know what difference that made in his life and what difference it will make in their lives, and how they can make that change. True Bible preaching is the preaching of the experiences of godly men.

BUT we do not study Paul just for himself, nor for the light his life throws upon our own, but we study him and preach him in order to find the way of Jesus.

Because Paul was the greatest
(Continued on page 12)

Rural Religion

IN this day of great stress and change we face a most difficult task in suggesting a constructive program for the church in the rural community. In order to determine what this program might be it would be well to look at the church in its local setting to determine its needs.

First, let us look at the community in which the church is located. Five years ago we found the problem of the young people leaving the community—leaving the little rural church for the city parish. Today the break down of the economic order has caused a change of conditions and we find the trend back to the farm home after a taste of the well organized established church and customs of the city. The old home church is worse for wear, the building five years older, more unkept and run down, the leadership less efficient due to the reduced budget. The effect of urbanization has told on the country church.

Second, we find the country church facing the needs of to-day in extreme financial difficulty. In the best times the country church was not well financed and in these days when the average farmer is finding it difficult to get money to run his farm there is not much left over for the church. There was an indifference to the church in good times that is exaggerated in these times.

Third, due to the financial crisis we find the denominations withdrawing their money from the rural fields which means that many churches cannot exist (this may be a blessing), or in other cases holding on so as to provide places for older or inefficient men.

In the face of these conditions what is the hope for the rural church program? Those of us near the field might present these facts and if we saw only that might feel the future hopeless; however let us look deeper.

IN the face of present conditions never has there been a greater need for a vital creative faith.

There may not be a future for the present rural church as it is now constituted but there is a great future for the spirit of Christian Religion in the lives of rural people. Young people who have returned from the city discouraged and disillusioned after having gone out with high hopes to win their fortune in the city, come back home broke and it is not an easy thing to face,—they have a great need for what creative religion can bring to them. Farm families struggling against the odds of nature and a changing economic order in which material reward for their labor is small need something—they know not what. Can it be a creative faith? We often hear of the God-less city people and God-conscious farm folks. The rural population are brought close to nature and God's natural laws, but how few of the rural population have an understanding of what a creative Christian faith means. A man or woman who works hard all day does not often lift his eyes skyward as the poet and painter would have us believe to thank God for the beauties of His world around them.

The future of the present denominational rural church is dark and foreboding but the future of Christianity as expressed in a creative personal and community religion looms bright on the horizon. To be sure it will not come without sacrifice, labor and suffering,—it may not come tomorrow, but the day is before us. The day of opportunity for community minded people and the community church is coming into its own.

There are some facts to keep in mind if we are to come into this heritage.

FIRST, we must have religious leadership for rural communities with the following qualifications:

1. Creative Christian faith.
2. A vision of the new world order.
3. A vision of the church not as an end but as a means to liberating

people of the community to their best possible development.

4. A willingness to sacrifice and serve a community for the sake of the community, forgetting personal gain.

Second, we must realize that the future of the country and the city is tied up in the same world order. We must think in terms of the solution of the local problems in relation to the world as a whole. The time has long past when any unit of civilization can be independent of the other. Unless we build a new world order out of the old where social, economic and political justice is secure for all there will be little need to think in terms of Rural Community Religion.

—Paul T. Sanders
[Chairman Committee on Rural Community Religion]

Bible Preaching for Today

(Continued from page 11)

interpreter of Jesus in the first century, we call him the greatest of the apostles and look to him more than to any other one for spiritual guidance. We have felt it of great importance to discover the teachings of Jesus and to know what they mean for our lives, but the supreme task is to discover the life out of which those teachings came. Jesus said, Follow Me; his chief concern was that all men might know the life he lived with his Father and his fellowmen. This could not be transmitted in precept or law; it had to be conveyed by life, and so he tried to incarnate himself in his disciples rather than in writing books. He could have left us a written record of his teachings with his own hand, but instead he left us a book of life whose pages are the lives of millions of men and women. Some of these we find in the New Testament. Bible preaching for today must open those pages and reveal their contents so clearly that even the wayfarer, though a fool, may learn and live. A more abundant life is the cry of the ages and the cry of today. To reveal how we might find that abundant life in Christ Jesus is the task of all preaching.

Resolutions

WE, the Community Church Workers of the U. S. A. in conference at Kansas City, Missouri, hereby reaffirm our loyalty to and faith in the community church ideals and Christian principles, and our clear responsibility to test by these principles the present religious, economic, and political situation, and to make known what seem to be the Christian implications of these situations.

We interpret the present situation in terms of the following resolutions:

1. *Resolved* that we are heartily in sympathy with and that we support President Roosevelt's proposal that nations pledge themselves never again to send their war forces across any national boundaries and that ministers of community churches lead their people in the active support of this effective and practical means of ending war.

2. *Resolved* that we renounce the evils and injustices of the present economic society, which places profit above personality and exploits the latter for the former, and seek in a self-sacrificing way to build a cooperative society which shall reverse the present order and distribute the requirements for the abundant life to every one, and that we work for this new order through preaching, teaching, and all possible practical means.

3. *Resolved* that we deplore the disorganized state of Christianity and continue by more effective methods, including a critical examination of our own movement, to work for the United Church of the United States, and as one urgent step in that direction we heartily approve the recommendations of the Laymen's Foreign Missions Inquiry, that all Protestant boards of foreign missions administration should be merged to create a unified Christian approach to non-Christian lands.

4. *Resolved* that our people give their support through subscriptions to the new journal, *THE CHRISTIAN COMMUNITY*, and that the editors strive to express the convictions

and sentiments of all the churches of the Community Church.

5. *Resolved* that we urge upon the church a careful consideration of their responsibility in connection with the establishment of adequate liquor control which shall drive out of America the saloon with its perils of vice and of political corruption, and which shall reduce the burden of drunkenness and that we express the firm conviction that adequate control can only be established when the manufacture and sale of liquor be taken entirely out of the hands of private capital, and that we encourage our churches to promote a vigorous educational program which will increasingly expose the values of temperance.

6. *Resolved* that the Church continue its protest against political machination, unethical business practices, racial discriminations and unscrupulous self seeking, but be it further resolved that the convention go on record as recognizing that these same unscrupulous practices and discriminations exist within large areas of church ranks and should likewise be severely condemned. A minister condemning these things in the political or economic life and failing to recognize that they exist in great measure in the life of the church is a victim of stupidity, ignorance, or moral blindness.

Findings

1. The profit system exploits human personality and denies the abundant life to multitudes of individuals.

2. War is a futile expression of hate, betraying the Christian ideals of cooperation and love and carries within it chaos and disorganization for every nation.

3. The task of the church today includes the following:

A. Interpretation of the facts of economic injustice in the light of Christian ideals.

B. The development of Christian character which is a basic element of any social situation.

C. The development of a social consciousness through the technique of education.

D. The interpretation of morality in terms of current sins.

E. To give encouragement to people suffering from economic, intellectual, and spiritual depression.

F. To increasingly, through our worship services, inspire our people to a fuller recognition of the Fatherhood of God and the brotherhood of man.

4. The church represents a great motive power giving a moral dynamic to social reconstruction and reorganization.

5. The Christian principles must be wrought into the future social economic system, whatever the structure of this system may be.

6. The ministers of churches and other Christian educators and workers are justified in receiving their salaries from the economic order which they are attempting to fundamentally reorganize since the new society will not give less of the truly abundant life to those who now deny the abundant life to their less fortunate fellow beings.

7. In meeting the deplorable situation of rural communities the task of the church is to step out beyond the traditional preaching program and minister to all the essential interests and problems of the rural community.

8. Ministers of rural community churches should cooperate with county agents and other types of farmers' cooperation as far as possible.

9. In light of the Christian ideals it is difficult if not impossible to reconcile great surpluses of goods and widespread human suffering.

10. One of the great needs of the rural situation is trained leadership, seminary and college-trained men and women who will give themselves to rural communities.

11. If the relation of religion to both rural and urban life is not re-oriented religion will cease to play any significant role in modern life.

12. Community church ministers

and laymen need more personal experience with present human suffering.

13. Man does not live by bread alone, but he lives by bread.

14. Community church ministers and laymen should be realistic in analyzing the present social and world situation, and life should be put above institutions.

15. The community churches should be more serviceable to their communities. Organic unity only begins a community church.

16. We need to continuously generate more fervor and enthusiasm for the community church ideal, that America might more rapidly become community-church minded.

17. One of the next steps of the community church movement should be that of meeting the church situations of closed churches in the midwest and far west. This is a most important phase of home mission work.

18. We have been persuaded anew that the denominational set-up including press, colleges, missions, and local church programs, is incapable of meeting the life issues of the present day.

*E. H. Gebert, Chairman,
C. K. Richard,
Alva W. Taylor,
Orvis F. Jordan.*

The New Man

H. Lincoln MacKenzie.

"If any man be in Christ, he is a new creature."—II Corinthians 5.

Every man is in himself a distinct and strange individual. Individualizing seems to be the way in which life gets itself expressed. No two things are alike. We endeavor to integrate, to co-alesce, to unite these diversified units into wholes, systems, fellowships, orders, and when we think everything is all fixed, so, someone or something breaks out, expresses itself, creates disharmony, friction—protests with a loud voice against the submerging of its life in the whole.

"So the best laid plans of mice and men,

Gang aft aglee."

When we thought we were on the way to internationalism, the spirit of nationalism flamed forth as never before. When we thought we



H. Lincoln MacKenzie

were beginning to establish a rapport between races, devilish, snarling intolerance, issuing in racial persecutions, threatens to engulf the world in new pogroms. So it appears that man finds himself buffaloes by these strange complexes and emotions that ever hover over him, emerging here in the form of a philosophy.

Legislation doesn't cure it; coercion only antagonizes; and dictatorships flourish, but something in life won't be herded or driven. We talk about harnessing the cave-man, tracking down the criminal, but still these things thrive while threats are made and punishments are meted out.

It appears, however, to be true that the main business of evolution on the human level has been the effort to create a form of social organization in which the individual can find himself a home, un-

cramped and unconfined. Humanity journeys from Abraham to Sidney Webb seeking a city of God. For the Hebrews, Jerusalem became the symbol of Utopia and in the New Testament, the new Jerusalem is detached from time and place. Thus, this city of human dreams and divine inspiration became for Jesus, His Kingdom of God; for Plato, the Republic; for Thomas More, Utopia; for Francis Bacon, the New Atlantis. Campanella called it the city of the Sun; Samuel Butler, Erewhon; and Josiah Royce, the Beloved Community.

The challenge of this age-long human odyssey stares us in the face today and what answer shall we in our day make to it?

Jesus and Paul and the writer of Revelation agree in their expectation that it can only be realized by Divine intervention. God comes down the stairs. It can never be organized by human minds, or molded into perfection by human wills. It is from above.

The answer is that each individual must of his own choosing be pierced by the light of God until his soul is flooded by the Divine illumination. He then loses his egoism, his selfish personal nature, and by a great sublimation the Christ-spirit dwells within. Thus the new Jerusalem presupposes the new creature.

And as this glorified life gathers into itself transformed individuals, society will emerge at last as the Kingdom of God.

Liberty College

In El Salvador, C. A.

carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT
American Representative

Liberty College
Longview, Washington

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,
New York City

The Story of Service

California

The Neighborhood Guild is a band of devoted members of the Neighborhood Church, Pasadena, California, each of whom finds herself spiritually strengthened by contact with her fellows in the broad program of philanthropic and social work undertaken by the Guild. One hundred eighty-five cards are sent out each month and there are no dues. Among some of the interests the Guild has contributed to since January of this year are the Montrose-Crescenta Relief, the Y. W. C. A., the Community Chest, Congregational conference, Unitarian and other Christian women, the Nagpada Neighborhood House in India, Star Island, Strait College, Caney Creek settlement, Neighborhood Church School, paying also for an attendant Sunday mornings and for materials for the occupational hour. Flowers are furnished for the church and sent to the sick and shut-ins. The active sewing committee of the Guild during the last three months has made 426 garments for the local hospitals and has worked with the Red Cross. The social programs of the Guild have recently included a luncheon following which J. H. Hackenberg talked on "Butterflies" and showed specimens. At the annual musical on May 23 a most delightful and unique program was presented by the artists, Miss Ruth Haroldson, Miss Adeline Veghte and Miss Kwan Sung Shan. Theodore Gerald Soares is pastor of this church.

* * * * *

Mary Magdalene

Marie Mayr, who was the Magdalene of the 1930 Passion Play at Oberammergau, was recently the guest speaker at a luncheon in the Black Forest at the World's Fair. Miss Mayr is giving a series of lectures in this country on the Passion Play and is leading a group of travelers on a tour to Oberammergau.

Art at Flossmoor

Douglas Hall, artist and teacher at the Chicago Art Institute, is carving a series of six wood panels for the walls of the community house at Flossmoor, Illinois, in which are held the services of the Flossmoor Community church of which Robert W. McEwen is minister. The subjects of the four vertical panels include individuals: Moses giving the Decalogue; Jesus in the Sermon on the Mount; the conversion of Saul; St. Francis and the birds; and two horizontal panel groups: Israel crossing the Jordan, and the Crusaders. The first four subjects were chosen by Mr. Hall in conversations with Mr. McEwen to illustrate the place of law, love, humility and judgment in religion. The idea of the horizontal panels is to illustrate the group march of religion, the importance of united action, as depicted in these two historical scenes. The work is of excellent artistic quality and is now nearing completion.

* * * * *

Duluth Young People

The United Baptist Christian church of Duluth, of which Homer J. Armstrong is pastor, is reported to be carrying on some of the finest young people's work in the city of Duluth. Last year the young people financed the sending of 23 delegates to two summer Leadership Training Camp conferences. The Senior Young People's Society on May 29 presented a three-act drama entitled "I Will! I Won't!" for the similar purpose this year of giving opportunity to an energetic, loyal, enthusiastic group of consecrated Christian young people.

* * * * *

New Associate

The Community church of New York will have the services of Leon Land as the new associate pastor. Mr. Land is leader of the Bronx Free fellowship and will also continue his interest in this work. John Haynes Holmes is minister.

Honor Society

Frederick B. Fisher, minister of the First Methodist Church, the Community Cathedral, of Ann Arbor, Michigan, is president of the International Society of Theta Phi, the new scholarship honor society for ministers and religious workers which has been organized. The aims of the group are to raise the ministerial profession in quality, dignity and influence and to cultivate fraternity among ministers regardless of denominational affiliation and without distinction of race, sex or creed. S. Parkes Cadman is vice-president.

* * * * *

Beautify Grounds

Paul B. Rains continues to report excellent progress at the Lake Harriet Christian church in Minneapolis. Fifty new members have been received during the past months. The church property is being beautified and the laymen are making plans for the development of a fine lawn including additional shrubs, grass and grading in order that the community may take pride in the church property. This church is operating on practically an affiliated community church basis with fellowship with the Disciples.

* * * * *

New Union Formed

Opportunity for a very effective program will result from the merging of the Grand View Methodist church with the Union Congregational church of Denver. The fine church house and equipment of the Union church will add to its serviceableness the church building of the Grand View church which it has purchased. Walter S. Rudolf, minister for 18 years of the Union church which he established, and the key figure in promoting the merger, will be the pastor of the merged church which will be affiliated with the Congregational denomination.

Rural Ministers

The fifth Virginia Summer School for rural ministers will be held at Blacksburg, Virginia, July 18 through 27. The program has been carefully planned and the sessions are to be based on recent studies of rural life conditions. The credit course "Religious Education in the Rural Church" under the leadership of Dr. John Q. Schisler, of the General Board of Christian Education, Methodist Church, South, will be of special value and interest. The combined presentation of facts concerning "Country Trends and Conditions of Social Significance" by Dr. W. E. Garnett and the discussion of how these conditions affect the country church by Dr. M. A. Dawber, will provide an unusual combination of scientific research and practical church administration. For further information write to the secretary, Professor B. L. Hummell, Blacksburg, Virginia.

* * * * *

Virginia Conference

The holding of a summer round-table conference, July 8-14, at Charlottesville, Virginia, will be a new development in the work of the National Conference of Jews and Christians. This will be in connection with the annual Institute of Public Affairs of the University of Virginia, opening a week earlier. Among the leaders on the program will be Rabbi Stephen S. Wise, Rabbi Solomon Goldman, Mr. Richard Reid, Professor Horace Kallen, Professor James V. Thompson, Dr. John A. Lapp, Rev. Claris Edwin Silcox, Professor Abraham Cronbach and Father Thomas E. Mitchell.

* * * * *

In Memoriam

THE CHRISTIAN COMMUNITY regrets to learn of the death of Ellsworth N. Croll, one of the founders of Oakgrove Avenue Community church, of Buffalo, N. Y. Mr. Croll was an earnest worker in the church for many years; was interested in social and industrial reform and prominent in outdoor sports and political circles.

Hurricane

Word is being awaited from Liberty College, Cojutepeque, regarding conditions in San Salvador, resulting from the hurricane which struck Salvador recently. The tropical storm started early in the afternoon and continued throughout the night, causing death to at least eight persons, destroying the homes of 500, causing property damage estimated at \$2,000,000, and cutting off the communication systems of the nation. Relief work was pushed under government supervision.

* * * * *

Texas Migrants

In seven short months, October 1, 1933, to May 1, 1934, the second midwestern project for migratory workers in Texas has fostered a health program which has touched thousands of under privileged lives. The nurse sent by the Council of Women for Home Missions, with the cooperation of the county school and health agencies has formed Mother's Clubs in San Juan, Pharr, Alamo, McAllen and Ed Couch Camp area. The mothers and midwives gather to learn of sanitation and prevention of childhood diseases. Miss Isensee, the nurse, has taken over health education in three Mexican schools. The mothers are learning to look for her in the homes and to be guided by her. The outgrowth of this has been a deepening of community interest in the welfare of the seasonal labor group in the Rio Grande Valley. In May Miss Isensee was transferred to Arkansas for a short-time piece of work with the children in the strawberry field. The plan now is to follow the Hidalgo County, Texas, workers as they migrate to Nuacis County cotton fields in the summer and early fall months. This involves winning some measure of support from the local field for that time. The Community church of San Juan will still foster the work as it is a follow up of their local program and by October first the nurse will be back in San Juan for the beginning of the fall program sponsored by J. Marshall Janes and his church.

West Indies

Last year the Union churches of Santo Domingo met all expenses and held a remarkable institute with a large attendance to develop leaders in church school and religious education work. The addresses of the conference leaders were broadcast by radio throughout the Republic. This year the churches are assuming such large self-support that they are unable to carry this program and are in need of one to two hundred dollars to carry it through. Here is an opportunity for a church or individual believing in Christian unity to promote a fundamentally important development. Samuel Guy Inman is secretary for the Board for Christian Work in Santo Domingo with headquarters at 254 Fourth Avenue, New York City.

* * * * *

Out-of-Doors

Seasonal activities in the outdoors are being well participated in by the Broadview Community church of Hartford, Connecticut. The Men's club held an annual outing on June 16 at Beam's Island. Children had a great day at Goodwin Park at the church school picnic on June 15 when they entered into the fun of supervised games and plenty of refreshments. The 20-30 club held its closing regular gathering on June 4 with a business meeting followed by a program of dramatic readings by Miss Arline Wilder and songs in Chinese by Peggy, Betty and Nellie Wong, but the club will come together again soon for its annual out-door event.

The Christian Endeavor outing of the church was held at Lake Congamog on Saturday, June 16, and the Field Day of the Hartford Christian Endeavor Union is planned for Saturday, June 30, at Churchill Park, Newington. Roy J. Schramm is minister of the Broadview church.

* * * * *

Barth To Come

Dr. Karl Barth, Swiss Theologian, Professor at Bonn University, Germany, has been dismissed. He criticized the Nazi regime. He will lecture in America in the fall.

Pith and Point

"I renounce war because of what it does to our men. I have seen it. I renounce it because of what it forces us to do to the enemy. I renounce and will not sanction it because of its consequences and the undying hatred it nourishes. I renounce it and never again will I be in another war. I stimulated raiding parties to their murderous tasks. Do you see why I want to make it personal? I lied to the Unknown Soldier about a possible good consequence of the war. There are times I don't want to believe in immortality—the times I want to think that the Unknown Soldier never can realize how fruitless was his effort." — Dr. Harry Emerson Fosdick.

* * * * *

"During the past year we have been greatly occupied with industrial, agricultural and other forms of material recovery. We are assured that marked progress has been made. In that we all rejoice; but recovery of wealth or wages is not enough. There are spiritual ideals and moral values which are far more precious than gold. I rejoice most of all, this year, in the belief that we are on the eve of a greater recovery of our moral and spiritual resources."

—Mrs. James Roosevelt, Mother of the President.

* * * * *

"If \$1,000.00 represents the wealth of our country and its people, and 100 represents the people, then according to the present scale of distribution of that wealth, one of the one hundred would have \$59.00, one \$9.00, twenty-two \$1.22, and seventy-six less than seven cents each."—*Senator Lafollette.*

* * * * *

Way Down South

The Institute of International Relations will be held in Atlanta, Georgia, June 21 to June 30. Among the speakers will be Leyton Richards, Paul Harris, Kirby Page, Devere Allen, W. E. B. DuBois. Information may be obtained from Claude Nelson, 706 Standard Building, Atlanta, Georgia.

* * * * *

Grant me to be beautiful in the inner man, and all that I have of outer things to be at peace with those within. May I count the wise man only rich. And may my store of gold be such as none but the good can bear.

—PLATO.

* * * * *

Socialists Note

The Fellowship of Socialist Christians has recently been organized. It is national in scope. Mrs. Evelyn Young, 157 Montague Street, Brooklyn, New York, is secretary.

Parent and Child

Just what is the ideal relationship which we should strive to maintain, whereby the individualism and character of both parent and child may best be developed? Until recently it was thought that if one were a "pal" to one's child, the perfection of parenthood had been realized. We know now that not only is that untrue but undesirable as well. Too often, the parent who claims to be his child's chum, is, instead, enjoying a vicarious youth, to the ultimate detriment to the development of both. Normally, we adults select our intimate friends according to our mutual understanding and enjoyment of life and life's experiences. So too, our children gather 'round them, their pals, friends their own age, who talk the same language and share the same ideas on all phases of the life before them.

Pals, we may not be! The relationship holds a richness and a rare beauty that we too often mar with our thoughtless and clumsy handling.

It should be a comradeship based on mutual understanding; on tolerance for differences of opinions, on patience with adults' mistakes and youths' rebellions, on confidence and trust each for the other. Above all, either consciously or unconsciously, our children look to us for a sense of security and stability in the rightness of things and of living. It is their heritage and right! Just as surely, our joy and satisfaction in life lies in the fulfillment of our trust in them.

May we parents be given the wisdom to know, the courage to dare, the strength to fulfill our parenthood.

May they, our children, accepting the best in us, rejecting our mistakes, benefiting by both, achieve a manhood and an eternal motherhood far beyond our fondest dreams!

—Eloessa S. Shields.



126. JACOPO BASSANO

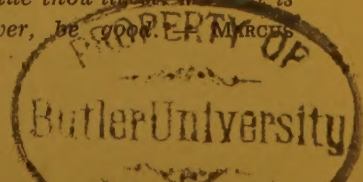
The Fogg Art Museum, Harvard

ADORATION OF THE MAGI

Courtesy Art Institute, Chicago

Do not act as if thou wert going to live ten thousand years. Death hangs over thee while thou livest. While it is in thy power, be good.

AURELIUS.



Religious Digest

Making America Christian

By Grant K. Lewis

More than any other word, "cooperation" is the key word that unlocks the future for the Christian church. Local churches and mission boards must plan together and work together if the kingdom of Christ is to live. Already under the auspices of the Home Missions Council, and the Council of Women for Home Missions, much progress in cooperation by the home mission boards of 27 denominations has been recorded. Surveys have been made and studied, over-churched and under-churched situations observed and principles of comity and adjustment adopted. All major home mission boards have agreed to withdraw appropriations to competitive enterprises. Local churches are beginning to view their fields as communities to be served, rather than as constituents to be conserved. The movement of uniting local churches is making remarkable headway. This complex problem of local church cooperation can only go forward by "trial and error" method. There can be no standardized model for dealing with problems so involved with diverse personalities, principles, programs and traditions. Each method has its list both of successes and failures. Those most in vogue are the federated churches and the denominational and undenominational community churches. The larger parish plan is in use in some regions. So real progress is being made. This is good news and filled with inspiration to the Disciples of Christ, who for one hundred years have been pleading for Christian unity. Cooperation is the highway sure to lead to this consummation.—World Call.

* * * * *

A New Deal For Indians

By John Collier,

Commissioner of Indian Affairs

The Indian wards of our government, supported by President Roosevelt, are pleading before Con-

gress for a chance to live. It is actually, literally true, that for most of them the stake is life against death. If their plea and the President's plea be not granted, these tribes cannot continue to exist. Their individual members will be doomed to a deepening poverty and misery, to a continuing death rate more than twice that of the general population, and to compelled extinction as members of a once great race.

The reply of Congress to the plea of the Indians and of the President will be greatly influenced by the views and the wishes of the citizenship at large, if promptly and insistently made known.

The Wheeler-Howard Bill would do the following things:

It would permit and help the Indians to organize for mutual aid and mutual defense and for self-

A Boon O Lord

*I would be like the oak, O Lord,
In the face of the gale;
I would feel the edge of the sword
And still prevail.*

*I would be as the rock-bound
shore
When lashed by the sea;
I would keep the purest ore
Untouched in me.*

*I would soar with the mountain
kite
In the top of the sky;
I would grow to my fullest height
Before I die.*

—Sara Spencer Roe

rule in the local matters of their lives.

It would supply financial credit to the Indians so that they could use their own lands as farmers and stockmen and no longer be forced to lease their lands to whites.

It would summarily bring to an end the system of forced land allotment which has stripped 150,000 Indians of their last square yard of land and brought most of their remaining land into a condition which makes its use by Indians impossible.

It would set in motion a program of supplying, at government expense, land to the Indians whom the government has forcibly made landless through the existing system of management.

It would establish constitutional rights and court protection for the Indians and would bring to an end the so-called Indian courts of the present system.

Finally, the bill would bring to an end the denial of technical, business and professional education to Indians and would enable them to qualify for the world's work in the colleges, engineering schools, law schools, nursing and medical schools of the United States.

You would ask: How can there be any doubt that Congress will promptly grant the Indians' and President's plea? I have told you why. There are in Congress influential and devoted friends of the cause of Indian rights, but there are pressing upon Congress powerful and widely distributed influences hostile to the protection of Indian property and the emancipation of Indians from their status of legal inferiority. Every citizen of this country has a responsibility at this crisis of the sad history of the Indians—this supreme effort by the Indians and their friends to win for them freedom, to win for them the right to continue to exist.—The Churchman.

* * * * *

Anti-Religion in Russia

By J. Aufhauser

The Soviet government in its bitter demoniacal fight against religion has inaugurated an atheistic Five-Year Plan to eliminate in the realm all belief in God and all religious activities. They hope during this campaign, or by the beginning of May, 1937, to bring to an end all religious education and all worship of God throughout the Union of Soviet Socialist Republics. All conception of God is to be torn out of the hearts of the people. In the first year of the campaign all

still existing religious schools were to be closed, as it is of vital importance to the Soviet Union to plant the seed of anti-religion in the hearts of the young. The program of the second year concerns the uprooting of religious life and order in the privacy of the family. Friends of and sympathizers with religion are to be discharged from positions in all branches of the government. But in spite of all this fighting against religion, there are visible signs in Russia that the people are expending new strength to secure spiritual rights. Intellectuals bound together in secret religious societies send their emissaries into factories and among other groups of workers to recruit new followers. The Russian people have proved themselves true martyrs. They bear their affliction with confidence in final victory and the hope that the light of religious liberty will soon shine again—The Commonweal.

The Real Issue in Higher Learning

By Robert Maynard Hutchins

Now a university should be a center of rational thought. Certainly it is more than a storehouse of rapidly aging facts. It should be the stronghold of those who insist on the exercise of reason, who will not be moved by passion nor buried by blizzards of data. The gaze of a university should be turned toward ideas. By the light of ideas it may promote understanding of the nature of the world and man. Its object is always understanding. In the faith that the intellect of man may yet preserve him, it seeks to emphasize, develop and protect his intellectual powers. Rational thought is the only basis of education and research.

A university so organized and so conducted might stand unmoved by public clamor; it might be an island in a sea of turmoil; it might be a rallying point of all honest and upright men. It might show us the social order we should desire and help us keep it when it was achieved. A university may make these contributions not by having its professors politicians on the one hand or hermits on the other. Both

extremes are equally disastrous. The university must find better and better means of communicating the ideas which it is its duty to foster and develop. A university without these means of communication will die, or at least will not be fruitful. Its ideas are not intellectual playthings, but forces which will drive the world. A university must be intelligible as well as intelligent. —The Christian Register.

Serving Sixteen Provinces and Communions

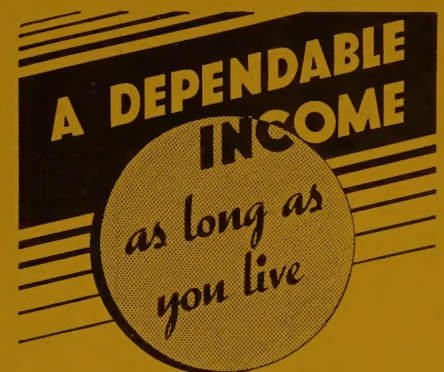
By Professor Edward James

Theological education is a growing right arm of service to the Christian movement in China. Like all other aspects of this movement, its present state and condition is the result of decades of growth. Simple beginnings in most cases. At least, such was the beginning of what has developed into the Nanking Union Theological Seminary, now recognized as one of the three leading institutions of the kind in China. This institution illustrates also the prevailing tendency toward cooperation. A coalition of five schools occurred in 1911 and for these 22 years they have lived and worked happily together.

Centrally located on the great north-south line of railway, our student body always represents from twelve to sixteen provinces and as many or more religious communions. In a recent study it

was found that since 1911 there have been 396 graduates, representing 28 church groups, of whom nearly eighty per cent are in the active service of the church as preachers, pastors, teachers, evangelists, editors and secretaries.

The location of the seminary, and the grade of work done, make it widely and deeply influential. Go out to far Szechuan, and you find that the leading pastors are graduates from this seminary. The same is true away down to Yunnan.—The Christian Advocate.



from an
ANNUITY AGREEMENT
of the
American Bible Society

... and the satisfaction
of sharing in distributing the
Bible in more than forty countries
and in nearly 200 languages.

Write for Booklet C C

AMERICAN BIBLE SOCIETY
BIBLE HOUSE, ASTOR PLACE
NEW YORK CITY

THIRTIETH YEAR MAINE SEA COAST MISSION



Udenominational. Ministering to social and religious needs of the people living in isolated places on the coast of Maine.

Depends entirely upon voluntary gifts for support.

Commended by Community Church Workers of U. S. A.

Address

REV. ORVILLE J. GUPTILL

Superintendent

24 Ledgelawn Avenue
Bar Harbor, Maine

Lingnan University

(Canton Christian College)
Canton, China

CENTER for higher Christian education for South China. Serves a population of 50,000,000. . . . Udenominational. Capstone of education for all missions alike. . . . Comprises: Model Primary and Middle Schools at strategic locations, and a University, including colleges of Arts and Sciences, Agriculture, Business, and Engineering. . . . Unique measure of Chinese financial support, which carries entire budget of Primary School and Colleges of Engineering and Business, and much the larger part of all other divisions. . . . Ideal of international cooperation for Christian ends.

Recommended by the World Service Commission of Community Churches.
TRUSTEES
150 Fifth Avenue, New York City

Butler University
LIBRARY

'CAN YOU spare a little

to feed hungry lepers;
comfort them with
blankets; and help fill
their

EMPTY

MEDICINE BOTTLES?

\$40 provides complete care of a
leper for a year.

AMERICAN MISSION TO
LEPERS, INC.

Room 1118-S, 156 Fifth Avenue
New York

MISSIONARY EDUCATION MATERIALS

Books

Maps

Plays

Pictures

And other teaching materials

Interdenominational publications
of the highest educational stand-
ard. Write for free catalog.

Missionary Education Movement

(Friendship Press)

150 Fifth Ave., New York

Inquire About CHRISTIAN UNITY IN ACTION

Under the Auspices of the
**Board for Christian
Work in Santo Domingo**
at their office

254 Fourth Ave., New York City

An undenominational evangelis-
tic, medical, educational and so-
cial service to a foreign but near-
by people; endorsed by all who
know it.

Save the Children Fund

Working among the underprivi-
leged children of the Cumberland
and Blue Ridge mountains. Has
four stations, ten sub-stations.
Emphasizes health, schooling, self-
help. Kept 1,500 children in school
last winter; fought pellagra, un-
der-nourishment, furnished cloth-
ing, seeds, garden supervision, jars
for canning. Has hearty coopera-
tion of teachers, community lead-
ers, ministers, etc.

Member International Save The
Children. Has more than 11,000
contributors. 156 Fifth Avenue,
New York, N. Y.

RE-THINKING MISSIONS

A special offer to readers of
THE CHRISTIAN COMMUNITY.
By special arrangement readers of
The Christian Community can now
secure a copy of the Report of The
Laymen's Foreign Missions In-
quiry (Re-Thinking Missions) for
25 cents, postpaid. This is the
paper cover edition but contains
everything that is in the original
cloth covered edition. Mention
THE CHRISTIAN COMMUNITY
and send orders to:

The MODERN MISSIONS MOVEMENT,

77 W. Washington St., Chicago

Unite Your Churches

Information to help you
form a United or Community
Church may be secured free.

"Community Churches"
David R. Piper
\$1.00

"How Can Local Churches Come
Together?"—Hooker
25c

How To Begin—\$1.00 a Hundred
What is a Community Church—
\$1.00 a Hundred

COMMUNITY CHURCH WORK-
ERS, U. S. A.

1302 Chicago Temple,
77 W. Washington Street
Chicago

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

"LARGEST DOLLAR
VALUE IN RELIGIOUS
JOURNALISM"

Three Years \$2.50

"Read from Cover to
Cover."

We wish to have samples..... ☐
I want every issue, here's my dollar..... ☐
More power to you—send five subscriptions as gifts as attached. \$5.00 enclosed ☐
Send my minister the paper regularly. He ought to have it. Enclosed \$1.00..... ☐
I am too busy to read. Take my dollar and send subscription to..... ☐
..... Here it is ☐

Name
Address

Issued Twice a Month (Except Summer) \$1.00 per year

THE CHRISTIAN COMMUNITY

Richard E. Shields, Editor

1302 Chicago Temple

77 West Washington Street

Chicago, Illinois